THE

Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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The Hindu Message stands for
(1) Self-Government for India within the British Commonwealth,
(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

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A Vision of India.

INDIA'S PLACES OF PILGRIMAGE : TIRUPATI.

By K. S. Ramaswami Sastri, B.A., B.L.,

I bow unto the Lord Of Seven Hills
The steps to whose shrine have the pilgrim feet
Worn smooth from base to His supernal seat.
O nectar-ocean ! all the human wills
Do flow to thee like seaward streams and rills
And in Thy fulness all dost gladly greet.
Ah when again shall I thy glory meet
Which rapture peerless in my heart instils?
O Father ! from Thy hill I go below
To where Thy Goddess-Queen Padmavathi
Doth shine as blossom of the lotus flower—
A subtler fragrance and a deeper glow,
The cosmic blossom's living ecstacy,
Incarnate grace and tenderness and power.

H. H. SRI JAGADGURU, SRINGERI.

We are glad to inform our readers that the health of His Holiness is greatly improved and that he will be restored to perfect health at no distant date. There is absolutely no anxiety whatever hereafter.

NOTICE.

As we find that the Medical Supplement is not as widely supported as expected—so much so that it does not even pay its way—we have decided to discontinue the same and open hereafter in the Journal itself a section under the Heading 'MEDICAL' just as we were doing before the issue of a separate Supplement.

MANAGER,
The Hindu Message.

Great Thoughts.

Leisure is a very pleasant garment to look at, but a very bad one to wear. The ruin of millions may be traced to it.

Service is our destiny in life or in death. Then let it be my choice, living to serve the living, and be fretted uncomplainingly. If I can assure myself of doing service, I have my home within.

By six qualities may a fool be known : anger, without cause ; speech without profit ; change, without motive ; inquiry, without an object ; trust in a stranger and incapacity to distinguish between friend and foe.

There is no greater honour to a man than to suffer for the sake of that which he thinks to be righteous.

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favourite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.

Every flower is a hint of His beauty ; every grain of wheat a token of His beneficence ; every atom of dust, a revelation of His power. In and through all things He is attracting our regard.

The value of three things is justly appreciated by all classes of men : youth, by the old ; health, by the diseased ; and wealth, by the needy.

Events of the Week.

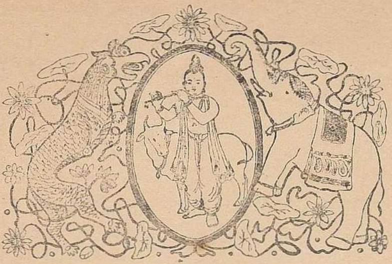
Every body knows—at least all truly discerning and patriotic Indians know—that the cost of the existing system of equipping and administering the army which India requires is more than India can bear with her present resources, and that the present amount and scale of expenditure for maintaining it must be reduced. Even those who defend the present system admit that economies are possible and may be brought into force,—for instance, those mentioned by the *Madras Mail* in commenting upon the recent proposals of Sir D. E. Wacha when moving a resolution in the Council of State on the Army Amalgamation Scheme of 1859. We do not think that the proposal itself was bad, or fraught with danger. Even if the Government of India maintained a separate British army of its own, it would still be a British army, trained by British officers according to British methods of training and discipline, and watching the interests of India only as a part of the Empire of Great Britain. It will be even then what H. E. the Commander-in-Chief called "a purely local British force," instead of being a part of the British army, in an *official* sense only, though such *in all essential respects*. Sir D. E. Wacha, in our view, would have done well if he had moved a resolution in general terms that the existing military expenditure is more than India can bear in the present condition of her finances, and that reductions in all possible directions must be made without delay,—especially where items entailing extravagances which are avoidable have been pointed out. Sir Dinshaw chose to adopt a different course, and not only put forth speculative arguments, but referred to the opinions of the late Mr. Fawcett who used to fight India's battles in Parliament at a time when such a thing as an Indian political leader or party or agitation was something like a Pre-Adamite or the man in the moon. He was never a *persona grata* with the India Office or the Indian Imperial Services, and in these partisan days even the memory of him would be a matter for execration in those quarters. Moreover, Sir D. E. Wacha's age seems to have softened the working efficiency of his combative instincts, and he committed the indiscretion, if not something worse, of admitting that "the policy (of the British War Office) might even be very good" had it not been that it resulted in an increase of expenditure." This gave the Commander-in-Chief his opportunity, and His Excellency found it easy to offer a reply as little based on practical considerations and as full of mere argumentative commonplace as the speech to which he replied. We shall give one reference only. The Commander-in-Chief said:—"If the Government of India were to maintain a separate force of their own enlisted in India, or elsewhere, for special continuous service in India, it would be very much more costly and far less efficient than employment, as at present, of regular British regiments which came to India for a tour of duty on the rates of pay as they received while serving in the United Kingdom." "The British army is imbued with a discipline and loyalty to the Empire as a whole to a degree which would never be achieved by a purely local European force." How is all this to be established by reference to actual experience? The "local European force" in Canada, Australia, and even South Africa were *not found inferior* in "discipline and loyalty" to the British force from the United Kingdom when serving in the battle-fields of France or of the Near Eastern theatre of war during the late Great War. Why should matters be different with the "local *European* force" recruited and trained in India? This is a typical instance of the manner in which discussions are carried on and decisions on public affairs are arrived at under the heaven-sent Reform dispensation now in being! We hope the so-called Moderate party and other parties in the land will live and learn.

* * *

The *Madras Mail* makes the following remarks with all the assumption of a supperhuman—or at least super-Indian—wisdom which has descended from the man in the moon or some other even higher source influence:—"If responsible Indians appreciate India's membership of the British Commonwealth and freedom from having to worry about internal, and external defence, they must not dictate how that defence must be carried out." Our contemporary might similarly suggest to "responsible Indians" *not* to worry themselves about internal administration or the position and status of Indians in the Colonies and *not* to dictate how these matters are to be dealt with by the Government of India. Then what are these "Reformed" Assemblies and Councils for? Are they merely to play the role of *ornamental* appendages of some real source of "responsibility" in Indian Government. *not* intended to be brought into existence anew under the famous announcement made in August 1917, but which has existed before and after and will go on for ever? Further, how can the *Madras Mail* speak of "responsible Indians" in one breath, and, in another, ask them wether they "really think they would not sacrifice safety for economy"? All such twaddle and frivolous wobbling as we have been treated to in India hitherto whenever questions relating to the administration, composition, or cost of the Indian Army come up for decision only shows how great a distance we have to traverse before we—*i.e.*, the Indian people, or their leaders or the parties so-called now existing—can be said to possess any political influence, or even significance, in Indian affairs. Let us hope for a better state of things, and that early. It is the Indian politicians that have failed to discern what they are, and where they are and will be, if they can learn nothing from experience.

* * *

"The Mission of Help" have come to Madras, and are sure to receive a welcome not only from the Madras members of the Anglican communion, and from others, too, whether Christians or "the heathens." We, Hindus, are usually honoured—or branded—with this name and designation, but we are not thereby shocked and repelled. We simply feel that those who adopt this contemptuous tone are mere children who "know not what they do." The Christian communities of the world are simply seeking and struggling for the Mammon of unrighteousness. They are only nominally followers of Jesus, but really Darwinians, Machiavellians, Nietzschians. "A Madras Layman,"—evidently one holding a position of prominence—writes to the leading Anglo-Indian Journal there:—"To the ordinary individual the teaching of Christ, however sublime as an ideal, is impracticable in a world where existence is only possible by means of its business houses." In even more emphatic terms did the late Dr. Magee, a great Anglican Bishop, declare that "a state built upon the Sermon on the Mount will not last for a week. Business and political life, therefore, cannot be reconciled with the teaching of Christ, and so the latter invariably goes to the wall when a conflict arises. Still, in India, the number of Christians is increasing by leaps and bounds, and the Hindu religion which is based on the "most sublime philosophy and the most satisfying religion" of the Veda is losing some of its members and adherents who are being "converted," without being able to follow the precepts of Jesus, for the reason already assigned. We are told that the members of "The Mission of Help" will be given a "fair hearing." But we want to know whether their message will put an end to—or at least effect a substantial improvement upon—the present attitude of those Englishmen and Scotchmen in Madras who belong to the life of business and politics in this Presidency,—to those at least who are its leaders and influence its activities. If the Missioners can bring about more cordiality, unity, and sympathy in the business and political relations between the British and the Indian fellow-subjects of His Majesty, their mission must produce the same disappointment as the highly-trumpeted similar Missions of Dr. Pentecost, Dr. Barrows, and others who have preceded them. We want more of the Christ's Christianity among Christains who come here from the West who lead in politics and business, and who can advance, if they will, the progress of justice and freedom in India and not simply go on waiting for the coming of the Millennium and its promised dream of a "world combination of peoples," so attractive to the imagination of "a Madras Layman" who writes so attractively, but unconvincingly, in the columns of our contemporary, the *Madras Mail*.



The Hindu Message

Dharma and Life—Part II.

V.—Education, Intelligence, and General Culture.

We have said that, simultaneously with the technical training which the apprentice (or the freshman admitted on his own seeking) receives during his course of secondary education, a certain amount of general knowledge must be imparted so as to give him the elements of culture and taste and thereby enable him to appreciate and enlarge the scope and influence of whatever makes for the happiness of the individual, or the group, or even the brotherhood of mankind as a whole. In the so-called civilisation of the modern age, the range of men's vision has become more and more narrowed by the idea or sentiment of nationality. The feeling of nationality,—the consciousness of a separate people or political entity,—was unknown to mediaeval Europe. There were, in the Middle Ages of Europe, many institutions, too, and many agencies and forces, which helped to produce a feeling of international union among the communities of Western Europe, even though the states and governments often quarrelled and fought with each other,—viz., the Catholic Church, the Holy Roman Empire, the feudal system, the Universities which drew their teachers from all countries, &c. It was Luthers open challenge of the Papal authority and claims that first led to the formation of separate *National* Churches and to the conception of freedom in matters of religious belief. This national idea then extended itself to social and state affairs. Though Luther joined the nobles in the struggle of the German preasants against their feudal claims and privileges, and though the latter's movement failed, the idea of freedom remained and led to the promotion of common interest and popular civic union against the idea of privilege, whether in the shape of a monarch's prerogative or the feudal rights and claims of a hereditary nobility and landed, aristocracy. France played the part of storm—bird in the Revolutionary Epoch. The sentiment of nationality in France became irresistible when the emigrant French nobility assembled their armies under the Prince of Conde, and the Emperor of Austria and the King of Prussia issued their Declaration of Pillnitz. The success of the French Revolution had its effect, one after another, in the national movements of Spain, Germany, Italy, and lastly of Greece. The national idea is neither the feeling of racial kinship, nor commonness in language or religion. It is also distinct from the principle of the Sovereignty of the people as opposed to the rule of an irresponsible monarch, and the principle of Personal Liberty as opposed to the superior claims of an autocratic feudal lord or capitalist employer. It springs as a result of many forces, and chiefly as a historical development of the rise of common interests and the memory of common struggles,—but its growth is aided by the existence of a common language, the springing up of material prosperity, the renovation of the martial spirit of the people, and so on. It has, however. in these times, tended to degenerate, and proved an effective instrument for the formation of National Empires, and led finally to the blustering savagery characteristic of the institution known as an Imperial Commonwealth. Every nation in West Europe aspires at becoming a World-Empire and Imperial Commonwealth. It is this aspiration that brought on the savage onslaught of Germany upon France leading to the recent World-War,—thereby bringing to the front—but only, as the event has shown, temporarily—the claims of small states and the idea national self-determination even for dependent communities and "*mandatory*" states, so-called. We have, also, in name, a League of Nations for bringing about the abolition of war and the settlement of international claims and disputes by means of arbitration and the application of the principles of International Law and Usage.

Owing to the disillusionment following upon the Versailles Conference and the numerous Conferences which have followed upon it in rapid succession, there has been a recoil everywhere : Men no longer seem to have faith in the possibility or practicability of President Wilson's idea of a world-wide union and international synthesis which will promote equality, freedom and peace among all states and peoples. If there is to be an improvement in the future in these directions, there must be a re-organisation of all educational systems in the West and in every Eastern land, too, which has recently borrowed the educa-

tional systems of the West. It is only a thorough recasting of the aims and methods of Western education that can bring about a change in the cultural and emotional outlook of men and society there. We are frequently told that teachers are low paid, that their low social status and poverty prevent them from aspiring after lives in which cheerfulness, charity, and the larger hope guide their activities and fill their hearts, and that devotion, sympathy, and spiritual influences cannot be expected from them until there is an improvement in educational organisation and equipment of all kinds through the expenditure of ampler state and private resources. It is said, also, that there must be paid a larger attention to the inequalities existing among the pupils of a class in capacity, tastes and temperament,—that such a thing as appealing to the *average needs* of a class does not exist at all. Much may be done for the development of each child or youth according to his capacity, inclination, knowledge and outlook on the future, if the teacher will sedulously and conscientiously attend to the invidual needs of each in such matters as the length of time assigned for preparation the frequency of each lesson, the freedom for each to adapt his methods of mental application to the gaining of his mastery of each lesson or topic, &c. Opportunity must also be given for the growth of co-operation among the boys, and also for exercise of the spirit of emulation and for the formation of an *esprit de corps* in their ranks. At the same time, we think that, when a youth passes into the secondary school or college, he ought not, under modern conditions, be denied the undoubted benefit of the inspiration flowing from the arresting and stimulating exposition of his subject by a Professor fully competent to deal with it and commanding the confidence of his class. The benefit we speak of consists in what a great authority in educational science insists upon when he defines education as "the transmission of life from the living teacher to the living boy." The influence of the teachers living personality often lasts all through life, as has often been acknowledged within the present writer's own personal knowledge and experience by several men even at the Zenith of their own successful career.

But what has been said so far is not enough to improve the cultural outlook of a young man when he enters the public life of his country to play his own part in it. As the existing educational systems do not impart a healthy general culture and a comprehensive spiritual outlook upon, and comprehension of, life's true import and aim, most men have only a restricted vision and do themselves or others very little good and even a great deal of harm. As Mr. Wells says:—"Men will not co-operate except to raise prices on the consumer or wages on the employer, and every one scrambles for a front place and a good time. And they do so, partly no doubt by virtue of an ineradicable factor in them known as original sin, but also very largely because the vision of life that was built up in their minds at school and in their homes was fragmentary and uninspiring; it had no commanding appeal for their imagination, and no imperatives for their lives." The Indian system of education had the great merit of supplying this higher "vision of life." Under that system, the Guru made the training in Vedic Dharma the basis of his teaching and his influence on his disciple's mind, whatever might be the profession for which he was receiving a training. But, today, there is a general narrowing of the ideal and outlook on life in every system of *national* education, Every young man, when he leaves the college or even the University, is made to care only for the success and prestige of his own nation or state or community, and for the part which he is to play in its affairs for its advantage and his own. Under such narrow influences, very dangerous notions and untenable dogmas are promulgated so as to poison the very fountain of one's culture and to narrow the range of a public man's sympathies from the outset of his career.

First, there is the idea—one to which Mr. H. G. Wells refers in one of his works—spread everywhere that no one can or ought to settle down to the fulfilment of any particular function or mission as the chief or only aim in life. The educational systems of today instil into every young or adult person's mind that every one must go on learning and developing his ideas all his life,—changing and correcting them so as to adapt himself to the needs of his changing environment from year to year and from day to day. This feature in education is considered the greatest modern improvement upon all old systems of learning and life. Its origin is purely and wholly Darwinian and Machiavellian, and owes its hold on men to the doctrine that life is a never-ending, still-beginning, struggle for the survival of the fittest among the world's communities, and that calculation, courage, adjustment of means to ends, and success, in the end are alone worth striving for by men,—both by individuals and communities. It is this fact and future of modern education that has brought on the recent world-war, and all the econo-

mic competition and social strife that is poisoning the life and mind of every individual and society in every modern national community and state. The traditional morality in every country hitherto made *contentment* the source and basis of human happiness, and so is opposed to the universally-accepted modern scientific and political creed of *progress* through "divine discontent" and strife. A settled life and contentment go together, as they must,—while constant and progressive change must result in destruction as the result of renewal and *vice versa*, and hence cannot fail to cause disturbance and misery.

In the *second* place, there is an idea abroad that one must think and judge for one's self in all matters of doctrine and life, and take a road of his own. "Leave the rut," said a great Indian Viceroy once, when addressing a body of young men before him. Religion, politics, social institutions, and human relationships of all kinds are all to be accepted as mere matters of opinion. One can only arrive at a valuable judgment, or adopt a useful course of action, in respect of them by looking at them from various points of view. Mr. H. G. Wells says that college life must offer every facility to young men to contract the habit of forming independent views of his own on all matters through debates and discussions in its societies, classes, rooms, laboratories, &c. He says:— "I suggest that to begin with we open wide our colleges to propaganda of every sort. There is still a general tendency in universities on both sides of the Atlantic to view propaganda as infection. For the adolescent it is not—it is a stimulating drug." The Indian view is that all "stimulating drugs" whatsoever are injurious to truly spiritual growth and must be avoided as only less poisonous than the poison which at once kills, and in the long run, quite as injurious. The same is true of all propaganda *as such*, and for its own sake,—*i.e.*, propaganda not based on well-understood Indian rules and conventions of Dharma. The spiritual aims for which Dharma is intended as an efficient instrument will not be attained, if men act on all important occasions in life according to their own standards of judgment and propriety. This should not be understood to mean that no occasions will arise in life when we shall have to form opinions of our own and act upon them. It only means that, where Dharma gives us the lead, we must follow its precepts unfailingly, and that, where it does not give a direct precept, we must so act that the *spirit* of our Dharma will sanction the course we take and the result which we aim at producing thereby.

Knowledge and wealth are the great sources of status, power, and influence in the society and the state. Hence, they are the objects of intense aspiration and active pursuit among men. The gift of knowledge and the gift of wealth are everywhere praised in the Indian Scriptures. But, of the two gifts, the gift of knowledge is regarded as superior to the other, and the reasons are obvious and need not be dwelt upon here. The Mahabharata (*Anusasana-Parva*) says :—"There is no higher gift than the gift of knowledge. Especially, (the gift of) the knowledge of the Veda is productive of the highest result. The teacher (of the Veda), by undergoing the trouble involved, gains an undying benefit." The study of the Veda is the highest jewel and crown in the diadem of the Indian system of education,—for it is the source and foundation of Dharma, and on the basis of Dharma must be built the edifice of all truly ethical and spiritual life, both for the society and the individual. In the India of heroic antiquity, when Dharma was the sole basis of the life of the Indian state and society, even the gods of the empyrean had to come down and mingle with men in the shaping of this world's destinies, and to invite the latter to take part in celestial affairs and transactions as companions and even as leaders. Dharma brings men into living and ennobling contact with living organisms in all parts of the universe. It was once the very bread of our life and the breath of our nostrils. But it has gradually declined until, in this Kali age, we have almost reached a condition of hopeless degradation,—a condion worse in every respect than even that of societies whose ethical, state, and social ideals are based solely on the lessons of experience and the exercise of the ratiocinative faculty. These latter have advanced in prosperity for the sole and single reason that they looked more to their collective interests and less to personal or sectional interests. This single virtue once enabled them to force their way into India and to overthrow the Hindu Communities which by their neglect of Dharma, had lost the solidity and strength of their old organisation and retained but slender and brittle collective ties. India continued then, as even now, to produce many men of considerable and colossal energy and power of initiative. But their virtues and powers were devoted, not to activities which had for their aim the promotion of the welfare of one imperial Hindu state, but for that of an individual, be he a petty chief, Rajah, Zemindar, or even a foreign intruder trying through intrigue to obtain a footing anywhere on the continent. The Indian state, as an integral whole, has again begun to attract the devotion of men. If now our ideals of Dharma revive in all their purity and become vital elements in the growing national life, we may look forward hopefully to the early development once more, among all sections of the modern Hindu Community, of that combination or harmony of different, if not contrasted, qualities—like justice and generosity, gentleness and bravery, restfulness and endurance,—which alone makes for the gaining of great aims, both for the individual and the collective life of humanity. It is this harmony of different qualities that constitutes culture in men and is the necessary and inevitable result of the promotion of spirituality through Dharma and the restraints it imposes on all those vulgar jealousies and fierce contentions among men which lead to the exploitation of the material resources of one community by another and the establishing of such political suzeranity by one community over another as is calculated to deprive the latter of the benefits arising from the utilisation of its opportunities of responsible self-determination and self-governance.

No doubt India is not Ireland. The Irish question remains unsolved, and will remain so. For, the Irish parties have not been permitted to come to an agreement among themselves. We have always thought that the so-called "Treaty in London between the British Cabinet and the Irish leaders was a mistake. For, there was no unity of sentiment or policy among them. All the subsequent troubles in Ireland are due to the preparation and adoption of a scheme of Irish self-government which did not obtain the assent of all the Irish leaders and parties. Here, too, the British Cabinet and Parliament adopted a Reforms Scheme which commanded the assent of one Indian party only—and an assent, too, which was not altogether unanimous, though they agreed to give it a trial when put into operation. All the troubles and dissensions among Indian politicians and the factions they led—which have become a scandal now and go on multiplying and help only to dismantle the structure of national unity built up by the patient and loyal presistency, of the Congress leaders of the generation that is past—are due to the passing of the scheme which the Parliament was induced to take up and pass prematurely and before it had secured the support of a United India. India, however, is a country sworn to spiritual aims in her collective and individual life, and that has proved our salvation. Let India take a lesson from the current painful tragedy of Irish freedem and self-government, and learn first and foremost to bring about an agreement of all political parties on all points of substantial importance to her future progress. It will then be time to consider whether Dr. Besant's leadership should be once more sought and gained.

International Unhappiness and the Way Out.

The war has come and gone and washed away with it victors and vanquished, leaving only the British Empire bigger and richer in area and wealth than before and America bigger and richer in honour and in soul. But the defeated nations and the victorious nations, which got nothing by victory except depletion of life and gold, cannot, merely on account of their impotance or bankruptcy, tolerate the idea of subjection to, or absorbtion into either the British Empire or the United States. As for the League of Nations the less said about it the better. It has been advertised much of late, but such shrill advertisement is the most irrefragable proof of its Brummagem quality. It was to include all nations and peoples; it was to be rooted in self-determination and it was to end wars and ensure the peace of the world for ever. The League was born under an inauspicious star. Its imperial purple was dipt in blood. Ever since its advent earth has been drenched in her children's blood. President Wilson the dreamer dreamt it. But America slapped the precocious boy in the face and sulked and withdrew. Germany was excluded from it. The League evolved mandates which are only the twentieth century edition of the old spheres of influence which were themselves bowdlerised editions of the old unblushing dominations of the earth. Captain Wedgewood once said well: 'Even after the League was allowed to exist it could only remit matters to the Supreme Council and the Supreme Council has a capacious Waste PaperBasket.' If the League has no moral authority or punitive powers, it has at least a waste paper basket. It has had all sorts of small and worthless lane disputes handed over to it for talking them out or putting them into the waste paper basket' It has been watching the French occupation of the Ruhr like a whipped dog looking at its keeper. Lord Curzon deigned to notice it and leave one of the minor puzzles of his Lausanue peace conundrum to be temporarily pondered over and analysed by it till he returned with more conundrums and Surfacian sentiments. Mr. Fisher now wants it to find out by elaborate investigations, what everybody knows, about the capacity of Germany to pay reparations.

Thus the world is in a very bad way to-day. America does not care to mix herself up with the bedlamites of the eastern hemisphere. Japan is busy gnawing away at small bits in Manchuria and Korea and manufacturing cheap and shoddy articles of merchandise. The only hope of the world is in India and England, and the only hope of India is in England. India has been disarmed and is in a state of moral revolt. It may be cynically said that she is unfit for any other revolt. But the soul in arms has always been the greatest force in the world. Is it not too much to expect that there is yet some statesmenship in England which will discover the only way out of the present chaos, for the honour of England, for the happiness of India and for the peace of the world ?

Literary and Educational.

The Evolution of Indian Education.

By K. S. Ramaswami Sastri, B.A., B.L.

(continued.)

The beneficial results of this widespread English education have been admirably summed up in the resolution of the Government of India on Indian Educational Policym 1904. It says: 'It is almost universally admitted that substantial benefits have been conferred upon the people themselves by the advance which has been made in Indian Education within the last 50 years; that knowledge has been spread abroad to an extent formerly undreamt of; that new avenues of employment have been opened in many directions; and that there has been a marked improvement in the character of the public servants now chosen from the ranks of the educated natives, as compared with those of the days before schools and universities had commenced to exercise their elevating influence.' (p. 6.) In short, the middle Ages of Indian History have come to an end. The long night of mediaevalism in belief and in thought is drawing to a close. We are sharing in the modern spirit, and are profitting by the new illumination.

'Through the shadow of the globe we sweep into the younger day.' The characteristic defects of the old systems of education have been removed. We have risen to the conception of education as a national duty. We see the imperativeness of bringing the light of knowledge into all the homes in the land where darkness and discomfort reigned before. We have begun to realise the need for extensive primary education and female education and vocational education. We have begun to consider everything in the light of reason and to realise that we are "the ancients of the world and in the morning of the times." We have begun to appreciate the limitless loveliness of the best literature of the West. Such a system of education with such possibilities of good begun in a land which has always regarded culture as the summum bonum of life can surely be expected to give birth to the most beneficial results.

But has the new system of education been productive of all the good results which were confidently expected from it? We must now consider the other side of the picture. I shall first consider the chief defects in respect of ideals. The first is the divorce of religion from education. In a land where religion is the mainspring of the national life and education has always been religious in its character, the introduction of a purely secular system of education has been productive of the most mischievous results. Though in many cases the inherited love for the things of the spirit asserts itself.

'Like fountains of sweet water in the sea, yet often—too often, alas, for the welfare of the nation—those who have been brought up under the new system go through life with no higher aims than the acquisition of wealth and titles and social position, unaware of the real significance and value of life. Anothr evil that is closely connected with the one I have been dealing with is the purely commercial conception of education that is prevailing in India. That grim hunt for comfort which goes by the name of practicality is now becoming a very noticeable feature in Indian life. Learning is valued only because it enables the learner to get the comforts of life. Bishop Whitehead says: 'In the evidence given before the Indian Universities Commission of 1902, witness after witness from every part of India deplored the 'utilitarian spirit' that prevails among the students, and the fact that students will not attend to anything that does not pay for the examinations. With a few notable exceptions it may be said that the love of learning is almost non-existence in our modern universities.' 'Glory and loveliness have passed away' 'Plain living and high thinking are no more.'

Have forfeited our ancient 'we Indian dower
Of inward happiness.'

Is there any disinterested love for science or the fine arts among us? And this is what we have come to, we, who are the children of the Rishis, who inhabit the land that was trodden by the holy feet of Vyasa and Valmiki, that was sung in immortal verse by Kalidasa and Bhavabhoothi. Another noticeable defect is that which is characterestic of all western activity—the feverish haste to possess and enjoy all things. There is an attempt made to store the mind with all kinds of information, because a man ought to learn all things worth knowing. This is a noble ideal, and I am perfectly alive to the fact that the pursuit of it will liberalise our minds. But there is such a thing as overdoing a good thing and that is what is being done now. In this connection it is well to remember what Monier Williams says in his *Modern India for Indians* (P. 216): 'To secure more real education we have to make our teachers understand that the human skull, which is their field of operations, is not in childhood a mere rigid case, or empty cavity, to be packed like a portmanteau, with a given amount of knowledge in a given time, but rather than an assemblage of organs and capacities, to be gradually and carefully shaped, moulded, and expanded.' Upon this tendency of modern life Mathew Arnold has written a few lines which are worthy of careful consideration:

'Moderate tasks and moderate leisure'
Quiet living and Quiet measure
Both in suffering and in pleasure
'Tis for this thy nature yearns.
But so many books thou readest
But so many schemes thou breedest
But so many wishes feedest
That thy poor head almost turns.
And (the world's so madly jangled
Human things so fast entangled)
Nature's wish must now be strangled
For that best which she discerns.'

('The second Best')

To be continued.

Historical and Scientific.

The Beginnings of the Aryan race in India.

By N. K. Venkatesa Aiyar, M. A.

(*continued*)

From the above, it is clear that the early Aryans had a considerable period of struggle with the Races of mixed origin who were setting themselves up necessarily against the Aryan Varnas, and attempting to establish themselves beside the Aryans in Arya-Varta. The fight and its sequel show that the Un-Aryan Races little by little left Arya-Varta, some by the North-West and others by the East. The Vedas bear ample testimony to long struggle. and in fact the history of ancient India in the earliest ages is a history of the Aryan Race trying to maintain itself pure and therefore the code of excommunication and penantial rites became in course of time larger than the Code of social life and sacrificial rites.

Leaving this phase of the struggle of the Aryan Race to maintain itself pure and unmolested in Arya-Varta, which covers a great portion of the Vedic literature, we may now advantageously look at the social, religious, and political organization of the Aryan Race in India, while they were still staying in Arya-Varta. The earliest and the only basis on which we could form any idea of the civilization of the Aryan Race is the *Veda*. For the purpose of Examination from this point of view, it is not necessary to hold or not to hold that the Veda is *revealed*, as the Hindus believe. Every one is agreed on the point that the Veda is the earliest known literature of the Indian Aryans, if not of all the Aryans in the world. The Theory that the Rig-veda alone was the original Veda and that the other Vedas were later ones, cannot stand careful examination. If it is necessary to hold that one Veda is older than another Veda, it could be shown that the Sama Veda is really older than the Rig-Veda, because the number of Deities addressed therein is smaller and there is more of poetic concentration in the Sama-Veda than in the Rig-Veda. According to the Hindu tradition the Sama Veda is the Veda of Sadasiva, the manifestation of the absolute that remains for ever, even during the Pralaya, and as such his Veda is held to be more sacred than the others, from one point of view, and the Lord Sri Krishna says in his Teaching to Arjuna in the Bhagavatgita that, He is the *Sama Veda*. But according to popular tradition and judging by the references actually made in the Sama Veda and in the Rig-Veda, the three Vedas, Rig, Yajur and Sama hold equal authority as one compact Vedic literature.

In Sama Veda III. 1-5, we read; "The (Sama Veda) singers with loud songs celebrate Indra; the Rig-Veda) chanters by their sacred verses celebrate Indra; and (the Yajur Veda priests celebrate) Indra with their voices." This idea occurs again and again in the Sama Veda. In the Brahma-Yagna Prasna in the Yajur Veda, clear reference is made to the four

Vedas. In the actual sacrificial Mantras, we have Mantras taken from other Vedas also, which are said to be now extinct. However, the references made in the Vedas themselves go to show that the four Vedas are closely connected with one another and it is idle to try to argue from stray points here and there or from any consideration of style, that any one of the four Vedas is earlier in time than any other of these. The Taittiriya in a beautiful figure, compares the Yajur Veda to the Head, the Rig and Sama Vedas to the two Arms and the Atharva-Angirasa Veda to the tail. The Atharva Veda also is an essential part of the Vedic literature, but its use has become restricted, owing to the change of times and circumstances in India. The Atharva, I am ready to show conclusively, is not the Veda for magicians and the followers of the Black arts as is held wrongly by some, but it is an essential and inevitable appendix to the three Vedas, Rig, Yajur and Sama.

There is nothing in the Vedas to show that any of the Vedas was ever used for any purpose other than ritualistic. The closeness with which the Mantras of each Veda are collated and used in sacrifices and the fact that these Hymns and Mantras have no meaning when they are taken away from their ritualistic contexts go to show clearly that all the four Vedas form one and indivisible whole. I shall take, for example, the first Mantra in the Yajur Veda. In the translation, the Mantra reads thus :—

"For food thee, for strength thee!
Ye are winds, Ye are approachers,
Let the Good Savitr impel you to the most excellent offering;
O invincible ones, swell with the share for the Gods,
Full of strength, of milk, rich in offspring, free from sickness, from disease.
Let no thief, no evil worker, have control over you,
Let Rudra's dart avoid you.
Abide ye numerous, with this Lord of cattle
Do thou protect the cattle of the sacrificer"*22

In this Mantra we get reference to the God Savitr and to Rudra, the former as the God who helps in the sacrifice and the latter as the protector of the cattle. Besides the general sense that is obtained is that of something being done by the sacrificer, with a view to obtain the aid of Savitr and Rudra for the protection of his cattle and himself. According to the ritualistic sense of the Mantra the sacrificer, on the day of the Full moon and the New moon, praying for food and strength takes up a Palasa stick and with its aid sends the calf in to the Forest to graze and return in the evening, to give, with the mother, the milk required for the sacrifice, in abundance. While thus sending off the calf the sacrificer by means of this mantra prays for the protection of the calf from thieves, from wild beasts and from the unknown dart of *Rudra, the destroyer of things in the Universe.* For, when the calf returned happy with its mother in the evening, the teats filled with healthy and abundant milk, the sacrificer could take the milk, offer the same to the Gods, receive their blessing and thus get increase of cattle, wealth and prosperity for himself. A mere comparison of this sense with that conveyed in the translation will convince one that the ritual is the very purpose of this mantra and without that significance the mantra stands bald and meaningless.

Again, taking the two Gods referred to here Savitr and Rudra, we shall just see what these Gods were meant to be in the Vedic literature. Looking at Rig Veda, mandala 1, Sukta 35, we realise why God Savitr is invoked in this first mantra of the Yajur Veda. Savitr is the God who is the first protector of the sacrifice.

*22 Keeth Harrod Oriental Series Vol 18.

"The adorable Savitr of variegated rays who holds the power to dispel the dark gloom has mounted his chariot which is decked with gold, which is of a various aspect and the pin of the Yoke which is made of Gold" (Suk 35.4)

Men and all the worlds have stood from eternity in the vicinity of God Savitr"—(Ibid. V. 5.)

To be continued.

Medical

Candid Talk.

Timely Truths on Human Health, by Dr. S. L. KATZOFF M.A, PH. D., &c. Co-operative Publishing Company, Mc. Bridgeport. U. S. A. Dollars 3. Net.

We owe Dr. Simon Louis Katzoff an apology for the unconscionable delay in noticing his book, chapters from which he had the goodness to permit us to reproduce in the columns of our Journal. Dr. Katzaff is a fellow-worker in the cause of medical truth and purity, and one who represents in himself the modern protest or reaction against over medication. His radical and far-reaching views on the healing art as practised in the present day by its licensed votaries would not have escaped the attentive readers. Under an arresting title, he has written his neatly got-up book on hygiene which is both informing and entertaining unlike most works on this vital subject, which repel the ordinary reader. It is a faithful presentation of facts and short shrift is given to the views and opinions of the conventionally educated 'medico'. The sole object of the book is to instil habits of self-reliance and self-control as the surest means for the prevention of disease. The book is written, we may as well say it at the outset, in a remarkably simple style so as it may reach a very wide circle of readers. "The language of nonsense" which, according to Shaw, Doctors invent for every new disease they cannot diagnose is, needless to add, absent from its pages. The book is very neatly printed and admirably got up.

The author assures us that despite all our boasted march of civilisation, we are living "in an age when ignorance, superstition, disease, intolerance, hypocrisy and cowardice still form potent members of our social anatomy." ; that, despite all talk of the enlightenment of the age, inconsistency prevails for no other reason than that we fear the "bread and butter problem" and the iron need of convention. Most of the trouble in this world is caused by one of two conditions, ignorance or cowardice, both of which hold far too much sway in these days. It is through the honest endeavours of physicians, who are as true as they are learned, as honest as they are efficient, that these malignant influences can be neutralised, and eradicated. Dr. Katzoff, whom the reviewer has been priveleged to call a friend, is no crank or faddist out to make money by false pretences or by manufacture of filth of varying degrees of evil effect ; but it is his desire to elevate his own profession, to place it on a high plane of practical and beneficent idealism, far above superstition—for science has its full share of mummeries and superstitions,— craft and degrading commercialism, so that doctors may in a real sense be a Court of Appeal for the laity in matters pertaining to health.

No one who has ever cared to look into the vagaries of medical science today as practised by its loud-tongued votaries or have appreciated the stand taken in earlier numbers of the *Message* will ever question that there is a real need to-day for the diffusion of correct knowledge regarding the principles which assure good health, and how best yet how simply those principles can be translated into action, not by the Minister who rolls along in a Rolls-Royce car but by ordinary, average men in the streets. Now get we to the book itself. The book is divided into two parts. Part I deals with, among other things,—patent medicines, tea, coffee, alcohol, tobacco, food stuffs, when and what to eat etc., etc. All who have set store by the graceful dress of the ordinary unlettered Indian men or women will be gratified to see how the good doctor goes full tilt against the conventional dress in the West, which prevents man and more so the woman from taking in Gods'

own sweet air, which is the only thing one can drink to intoxication with impunity and with no detriment to one's pocket or pride or health. The Patent Medicines scheme is shown to be a gigantic modern fraud, by which people are beguiled, duped and deluded out of their hard-earned dollars and cents. We have become a race of "Pill Swallowers" and "Tonic Guzzlers." What is the remedy? It is not to depend for health on a capsule, a trip to Venice, nor to create a "saviour" in the form of a pill, but to seek for it in the correct method of living. In other words, fresh air, sunshine, good food, clean water, exercise, good cheer and interest in one's work— all age-long but tried remedies— form the best capsule and tonic for health, efficiency, and longevity. Here is a somewhat faint echo of what our own Mahatmaji has laid down— though in a more categorical way. The author's philosophy of food is very necessary in these days when gluttony has become very largely associated with our cultured classes. He writes about his countrymen in words that may well apply to us: "As a nation we eat too much, too fast, and too poorly. We could live on one-half of what we eat and the Doctors live on the other-half.' Tea and coffee, the fashionable drinks, are shown to be injurious and the only drink the Doctor advocates is 'Good old Adam's Ale,' preferably distilled. Adulteration of food--an ever-increasing menace in our land today—, artificial foods, tinned preparations, ready-to-eat foods, and palatables are all severely censured. Our readers will be delighted to see how our author courageously puts forward a well-reasoned plea for a 'vegetarian diet'. That school of incipient or incubating philosophers who urge a non-vegetarian diet as a sure remedy for our manifold ills may please take note. Meat-eating is shown no quarter and is described as a 'folly' and the learned doctor quotes authorities for his statement. The statistically inclined and those who believe in the quantification of knowledge will no doubt be interested to hear that the 'Tobacco Industry' (!) in America alone would more than pay for the building of the Panama canal and would further meet the fifty million dollars paid to the French Canal Company. Alcohol is rightly considered, in its unremembered variations, 'the 'cancer' of society and it converts the digestive and eliminative organs of man into a 'alcoholic sewer pipes' This alluring book drags us on, we see. The author has a firm grasp of the principles of Psycho-Analysis and he pleads for their application in our education, criminal justice and treatment of the mentally weak. How much of sound judgment is packed in his observations on this baffling problem would have been apparent to any who had cared to go through that chapter, which was reproduced in these columns.

There is also the campaign against venereal diease; but our author has not much belief in segregation and the like. He goes to the root of the matter when he says: 'Sex ignorance and false modesty are the causes of much illness and misery. The most significant cause or factor in producing prostitution and the resulting venereal disease in the economic circumstances of both the male and the female—' who are mere under paid wage-slaves the majority of them. Social workers and purity promoters will find the author's suggestions hereanent extremely useful and very practical. The employment of women and children in industry is another theme discussed and the possible remedies are also detailed.

"How to live to a ripe old age" is appropriately enough the concluding chapter of the first part. In this he pleads eloquently for the powerful influence of music and its cultivation in every family. In an interesting section of this chapter, we read: "In the past when no one had to worry about losing his job, or about finding one, when gluttony and hasty eating in order to be 'on tune' did not exist, when conventional lies and hypocrisy did not prevail, when mere possession of wealth did not give one prestige or political power, when fresh air was uncontaminated by factory smoke, when palate-tickling with artificial sweets and stimulants did not exist,— in short, in an age when men and women were men and women in the real sense of the term, longevity was the rule. But today with our splendid money-making western civilisation, when nobody is sure of his tomorrow, when after a hard day's drudgery one is too exhausted to dabble in real art, music, philosophy, or literature, when the 'movies' become the poor man's operas, where woman is not only a slave to society and fashion, but also a slave of a slave, when men exterminate themselves and each other by war, hatred, patent medicines, struggle for existence and the eternal mad rush for mere existence and piling gold— in our busy era of motor-cars, aeroplanes, and high-tension life—it is hardly possible to maintain any degree of health or prolong life to maturity, much less attain a ripe old age." Men and women become old today, anatomically speaking, while still young in age. Wherein lies the remedy? Go back to Nature and to Nature's methods—such is our Doctor's prescription.

The second part of the book teems with controversial topics—of very great interest to laymen as much as to professionals. Vivisection, vaccination, germ theory of disease, systems of medicine, birth control are all discussed in detail in quite an academic spirit and with admirable toleration. Views of eminent men of rival schools are quoted in full; references are given so that the inquisitive or curious reader may pursue his researches further; but the author remains in the background and lets the reader judge for himself. Medical theories in these days have all so strongly entrenched themselves behind the powerful patronage of the State and have by repeated repetiton of their excellences got such hold on the superstitious among educated and uneducated that we must commend Dr. Katzoff's method in dealing with these themes whereon argument is not often easy with orthodox medical men who have been through the mill. Such crass ignorance can also be seen in this country in men trained in Western medicine. But meanwhile, much as we regret it, we must take leave of the author, who has done his task in an absolutely impartial manner, trying to follow Truth according to the light in him. None can do more; and if only each of us tried to do as much in our day, the world will be appreciably the better.

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M. Duraiswami Aiyangar,
Secretary, Ayurveda Vidyapitha,
No. 6, Adiappa Mudali Street, Vepery, Madras.

Rupees 75,000 worth of shares have been already subscribed.

Business Commenced on 11th November 1922.

FOR

PROSPECTUS.

Apply to:

THE MANAGING DIRECTOR.

The Sri Vani Vilas Syndicate Limited.

Capital Rupees Three Lacs

Divided into 4,000 ordinary shares of Rs. 50 each

and 10,000 ordinary shares of Rs. 10 each.

Payable in 5 equal instalments—the first on application, the second on allotment and the remaining three at intervals of notless than 30 days as and when called for.

Directors.

1. Dewan Bahadur Sir T. Desikachariar, B.A., B.L., M.L.C., Trichinopoly.

2. Dewan Bahadur S. Rm. M. Ct. Pethachi Chettiar, Zamindar of Andipatti.

3. M. R. Seturatnam Aiyar, Member, Legislative Council, and Mirasdar Manathattai, Kulitalai.

4. Mimamsaratna A. V. Gopalachariar M A., B.L., High Court Vakil, Trichinopoly.

5. S. Sivaramakrishna Aiyar, B.A., B.L., Vakil, Trichinopoly.

6. N. D. Subbarama Aiyar, Mirasdar of Nangavaram, Trichinopoly.

7. T. K. Balasubrahmanya Aiyar, B.A., Mirasdar, and Managing Director, Srirangam.

Bankers.

The Imperial Bank of India
and The Indian Bank Ltd. Madras and Branches.

Auditor.

T. C. Ranganatha Rao F. R. S. (London)
F. C. I. (Birmingham) A. F. I. A. (Victoria)
Holder of permanent unrestricted Auditor Certificate.

Registered Office.

552 South Chitra Street, Srirangam.

☞ Please fill up the application form overleaf and send it to the Managing Director at the Registered Office or to the Banks along with the application Deposit.

APPLICATION FOR SHARES.

The form must be produced entire with the Application Deposit.

To

THE DIRECTORS OF THE SRI VANI VILAS SYNDICATE Ltd.,

SOUTH CHITRA STREET, SRIRANGAM.

GENTLEMEN,

Having paid to { THE MANAGING DIRECTOR. THE IMPERIAL BANK OF INDIA, THE INDIAN BANK LTD.,

the sum of Rs.......................... being a deposit of Rs. $\frac{10}{2}$ per share in respect of..............shares of $\frac{\text{Rs. 50 each}}{\text{Rs. 10 each}}$ I request you to allot to me that number of shares and I hereby agree to accept the same or any smaller number they may be allotted to me, to pay $\frac{\text{Rs. 10}}{\text{Rs. 2}}$ on allotment, and the balance of Rs. $\frac{30}{6}$ as and when called, and I hereby authorise you to place my name on the register of members in respect of the shares allotted to me and I agree to accept such shares, subject to the provisions of the Memorandum and Articles of Association.

Signature..

Name in full...

Description..

Address..

Date...

Received on ________ by ________ the Office or the Bank by whom Received. *(to be filled in by the Receiver.)*

APPLICATION DEPOSIT RECEIPT.

THE SRI VANI VILAS SYNDICATE LIMITED.

Place ______________________

No ____________ Date ______________________

Received of Mr. ______________________________________

of ____________ the sum of Rs. ______________________ being a deposit upon ________ shares of $\frac{\text{Rs. 50 each}}{\text{Rs. 10 each}}$ in the above named Company applied for on the ________ day of ____________ 192

____

Rs.

____

Signature of the Receiver.

N. B.— *This receipt must be preserved carefully to be exchanged hereafter for Share Certificate. Payment by cheque to be subject to its realisation.*

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